

among all the books there has scarcely been one heretofore which has had to appear in a foreign tongue before the author became known in his own country. When the original appears it will come to us after the world has become acquainted with its contents through a German version, and when published will make its appearance as if it were a translation.

Both books of Professor Smith, *Der vorchristliche Jesus* and *Ecce Deus*, can be ordered through the Open Court Publishing Company, 623-633 Wabash Ave., Chicago.

JONAH AND NINEVEH.

BY A. KAMPMEIER.

A propos of your article "The Jonah Story" the following may be of interest to some readers. *Why is Jonah the hero of the book bearing his name?* The Jonah story, one of the later books of Hebrew literature according to its language and other reasons, is obviously a condemnation of narrow Jewish national hatred and patriotism as introduced by Ezra. To Jonah nothing is sweeter than the destruction of Nineveh, the great national enemy of Israel. But think of it, Yahveh, the national God of Israel, is merciful to the city. It is therefore significant that the author, who has embellished his parable with all kinds of wonderful elements, the fish story, the miraculous plant, Nineveh a city of three days journey, has chosen for the hero of his book a prophet mentioned in 2 Kings xiv. 25, who seems to have been a great patriot of the northern kingdom. The passage says that Jeroboam II restored "the border of Israel from Hamath to the sea of Arabah according to the word of Yahveh spoken by his servant Jonah, the son of Amittai, of Gath Hepher." As we know from the Old Testament, Hebrew prophets often played a great political rôle. From the little said in 2 Kings xiv (comp. rest of chapter), Jonah seems to have been one of those characters. This Israelitish Chauvinist is surely a well-chosen hero for the parable.

EDITORIAL COMMENT.

While it is true that the book of Jonah forms an exception in the Old Testament on account of the breadth of its view, while it lacks the narrowness and chauvinism of the typical Jew, it must have been written by a Jew of the Dispersion who had broadened out into humanitarian sympathy in all respects. We do not believe that this is the outspoken tendency of the author, for it is nowhere especially emphasized, and while Jonah is indifferent to the faith of Nineveh, he bears no grudge toward the Ninevites on account of Israel's suffering through the old Assyrian kings. If the book had been written with this tendency of condemning narrow Judaism the idea would have been made more prominent. Therefore it seems that the book is simply the expression of the Jew living in the Dispersion, presumably living in Assyria, the country of which Nineveh is the capital. The story is probably located there because the original from which it is taken belonged to Assyrian folklore, and it seems more than likely that this Assyrian original made the prophet preach in the streets of Nineveh.

BOOK REVIEWS AND NOTES.

THE NEW TESTAMENT OF HIGHER BUDDHISM. By *Timothy Richard, D.D., Litt.D.* Edinburgh: T. H. T. Clark, 1910. Pp. 275.

The author regards this New Testament as consisting of *The Awakening of Faith* of Ashvaghosha and *The Essence of the Lotus Scripture*. The pres-